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call theoretical hair-splitting. In this hope, I handed "my" formula and the formula derived by Mr. Chase from the investigations of Thomson and Tait (*Treatise on Natural Philosophy*, pp. 219-327!) to my assistant (a young girl just out of the big school), for her to determine, if she could handle so complicated a formula, to how much my error amounted. And what was my surprise when, on simply glancing at the two formulas, she told me that they were one and the same thing, and that, by a little factoring and canceling that could be done mentally, Mr. Chase's "complicated" formula could be transformed identically into "my" formula!

This, besides other very obvious facts, convinced me that the best thing I might do would be to abstain from continuing a discussion from which the readers of *The Monist* will derive neither pleasure nor instruction; while, so far as I am concerned, I am confident that it will bring me neither pleasure, instruction, nor glory.

ANTONIO LLANO.

SCRANTON, PA.

THE CHINESE TREE OF LIFE.

The Rev. Tan Tek Soon, a Chinese priest and a sinological scholar of repute, writing from Singapore and referring to the editorial article on *The Food of Life and the Sacrament* in the January and April *Monists*, adds the following comments concerning Chinese beliefs suggestive of the tree of life, the apples of the Hesperides, and kindred legends:

"So far as the Chinese are concerned it is the *t'o* (*prunus Persica*) or the peach which is regarded by their legendary lore as the usual 'fruit of the immortals.' The whole plant has thus a great significance both mythological and mystical. The fruit itself is the emblem of longevity and is thus a conventional symbol in all their arts. In necromancy the magic wand must be a branch of the peach-tree. The pinkish hue of its flowers gives the name to the most lucky of their colors, the *t'o hung*. Its importance is somewhat related to the *T'ai yang* of Chinese metaphysics, the sun or male-principle which is therefore viewed as the source of all life. There are also several stories of the theft of this fruit in Chinese legends, the most popular being that of Sun Wu K'ung, the monkey companion of the Chinese pilgrim Hien-tsung in the Siyuki novel. Stories of mythic heroes' having been born from a peach-fruit or of their mothers' having eaten of the fruit just before their births are also quite common."